

Lev 05-06-19b

Let's resume our study now in the book of Leviticus chapter 6. We're looking at the instructions for priests concerning the offerings that we have already studied in detail more from the perspective of the offerer. We have reviewed the law of the burnt offering as it pertains to the priest and saw that the, and we spent some extra time talking about this on the break, about the specific aspect of maintaining the altar. The whole view here in verses 8 through 13 is maintenance of the altar.

So over time ashes are going to build up on that altar. The altar, you can think of the altar burnt offering as God's table. This is the place where God partakes of his portion of the sacrifices.

This is particularly in view when you look at the peace offering, the shalomim, when you look at the sending to God of these dedicatory sweet savor offerings. This is God's place of partaking. And so inevitably there's going to be some maintenance that is required.

And the maintenance of that table is a priestly responsibility. And so the priestly garments are specifically prescribed for the maintenance of that altar. And once you remove the ashes from the altar, now you've got ashes and you're not looking at the altar anymore.

The ashes are beside the altar. You're not doing altar maintenance. Now you're doing ash disposal.

So you put on your common clothes and take the ashes out to the same place that you incinerate the sin offering. And as I said on the break, to me, and this is somewhat of a subjective interpretation, but to me, the distinction between what you do in your priestly garments at the altar and what you do after having removed those ashes and you take them outside to the camp to the place of ashes. It's a clean place.

You don't go to some foul, defiled place. You go to a clean place and disperse these ashes. That's the same place you go to incinerate the sin offering.

But it is a reminder that we are still fallen. We live in a fallen world and there is always going to be consciousness. Remember now, these ashes that we're removing are not sin offering ashes.

They are sweet savor offering ashes. You only have sweet savor offerings burned on the altar of burnt offering, right? Sin offering, trespass offering is outside the camp. So these are sweet savor offering ashes.

And what it tells us is in the best of all possible circumstances, the best of all possible spiritual lives, there is still going to be a residue of imperfection. There's going to be a residue of incompleteness because we cannot achieve sinless perfection in this life. And so there is a reminder that our upward call of God in Christ Jesus is always going to continue to call us.

Paul says, I do not count myself as having attained, as having already attained. This is the

apostle Paul, probably one of the greatest believers of the church age or any other age. And yet he says, I don't look at myself and say, you know, I've got this nailed.

I am 100% dedicated to God. Look at me wandering around evangelizing, being in prison, being shipwrecked. I've got the thorn in the flesh.

Why? It is a place where God allows Satan to buffet me so that I do not become puffed up because that is still in me. The potential is still there for failure. There is still an element in me that is seizable, that is hookable by the world, by the flesh, by the devil to derail me, to distract me, to deflect me from the service of God.

And that's, in my mind, what these ashes represent. And we have to take that to the same place that we take the sin offering. If we confess our sins, he is faithful and just to forgive us our sins, our trespasses, and to do what else? Cleanse us from all unrighteousness.

This ash, this unburnable, unsanctifiable residue that can't be given to God goes to the same place as the sin offering. So it's a priestly function to identify that, to remove it from the place of God. And there is a part of us that lives in the mundane world and recognizes mundane realities.

No matter how perfect a sacrifice, there's still going to be ashes. And you still have to deal with the ashes. No matter how dedicated you are to God, inevitably, sooner or later, we do sin, we do trespass against God and against one another.

And there is a mechanism for dealing with that, but it's not the ideal. That's not what we look at and what we focus on inside the curtains of the tabernacle. This is what inevitably has to take place outside.

So we see that in view. The fire, though, is to be kept burning. This section 8-13, again, is maintenance of the altar.

This is God's place of meeting with the offerer, isn't it? The offerer does not go into the holy place. The offerer does not wash his hands and feet in the laver and then go in where the showbread and the golden lampstand and the altar of incense reside. The offerer's meeting place is the altar of burnt offering.

And how do you maintain that meeting place? Well, it is perpetual. How do we maintain that meeting place in our souls? What's our priestly function in terms of keeping the fire burning? This is not pass it on. It only takes a spark to keep a fire burning.

You know that song, that's how it is with God's love. Once you experience it, you'll want to pass it on. That's all well and good, but that's not what is in view here.

This fire, this altar, is the one in our soul. And it is to be perpetually burning. Our spiritual life is not occasional.

It is not periodic. Our dedication, our love for God ought to be climate, not weather. Perpetually burning.

It shall never go out. We are convinced of better things of you, brethren, things that accompany salvation, things that accompany deliverance. We are not of those who fall back under perdition, those who by faith, by patience, by persistent endurance, patient continuance and well-doing, remember Romans chapter 2? Those who by patient continuance and well-doing seek for glory, honor, and immortality, God will grant what? Eternal life.

What an interesting passage. You have never seen such twisting and gymnastic contortion on the part of commentators as when you read a commentary on Romans chapter 2. Because eternal life, that's salvation, right? And Paul says here, there are people who by patient continuance and well-doing seek for glory and honor and seek for immortality, and to these people who are seeking, God will grant eternal life. Is this salvation by works? From the same man who said, for by grace are ye saved through faith and that not of yourselves, it is a gift of God, not of works, lest any man should boast? Does the Bible contradict itself? Does the apostle Paul contradict himself? No, it is our misunderstanding of eternal life.

Eternal life does not mean here is your ticket out of the lake of fire. Eternal life is *zoe ionios*, *zoe ioniu* if you want it in the genitive, life that partakes of, life of the eternal, life of or from the eternal. This is partaking of the things of God.

It's eternal in quality, it's eternal in perspective, it's eternal in its character and in its intrinsic value. It is the life of God just like our love ought to partake of the love of God and our righteousness ought to be the righteousness of God. Our peace ought to be the peace of God that passes understanding.

Our sanctification ought to be the sanctification and the justification of God, not of men. And our life ought to be the life of God. To those who by patient continuance in well doing, this is keeping the fire burning on the altar.

This is when those ashes accumulate, scoop them out. It's not sinful to have ashes, is it? It's just a reality. It's an inevitable consequence of the imperfection of this life.

And God cleanses us from all unrighteousness when we confess our trespasses, when we confess our sins. We cannot help certain aspects of our unrighteousness. I cannot help the fact that I am fallen.

I can't help the fact that I circulate in a fallen world. But I can acknowledge it before God and I can see my priestly duty to take the accumulation of those things and haul it out. Take it to a clean place, treat it and place it in the same place that I take my actual sins and the things that I am accountable and responsible for by my volition.

But it is a priestly duty to find those things and remove them from my fellowship. Don't let them interfere. What's going to happen if you don't remove the ashes from the altar? Well,

what happens in a wood stove? Up in Claremore, my folks' house in the winter time has been heated for decades with wood burning stove.

And if you don't empty the ashes out of that thing before long, it stops breathing. It stops sending smoke up the chimney and starts sending smoke into the house because the circulation of air that causes the wood to burn efficiently goes down and things don't burn completely. There's not a good draw through the smoke stack there and pretty soon your house gets smoky.

Circulation, that whole process becomes gummed up, becomes clogged up. If the altar did not ever have its ashes removed, very soon you'd be climbing a pile of ashes trying to put the next sacrifice on the top. There is a residue that has to be removed.

This place of meeting with God has to be maintained. What does that mean for us? What is our meeting place with God, spiritually speaking, in this day and age? Observation, interpretation, application. We come to God in prayer, don't we? And God speaks to us in His Word.

We have to ensure that there isn't a residue, that there isn't an ash that builds up either in our intake of the Word of God. Does it become routine? Does it become ordinary? Do we start to show up bodily but our mind drifts? Is it no longer fresh? Is it no longer like it was at first? The great thing about a clean altar is it looks just like it did the first day Moses dedicated it and when he brought the first offerings and God brought fire out and consumed them. It doesn't look like an old altar that's been long in use.

It's fresh. It works just as well today as it did a week ago, or a month ago, or a year ago, or forty years ago, or four hundred years ago. It is a perpetual place of burning and it works just as well now as it did before.

We need to ensure that we keep our relationship with God, our approach to God, our place of meeting with God maintained so that it's fresh, so that it's alive. God meets us. We meet God.

He speaks to us through His Word. We speak to Him through our prayers, not just God speaking to us in Bible class, but God speaking in our hearts through the ministry of the Holy Spirit, activating and reminding us and applying and illustrating from the Word of God how we should live, how we should walk, how we should choose and decide, how we should set our goals, our priorities, our values day by day by day. It ought to be fresh.

It ought to be interesting. It ought to be exciting. If it isn't, maybe we need to haul out some ashes.

Maybe we need to find what the impediments are to that fresh and vital burning place of meeting with God, burning in the productive sense, burning in the active, energetic sense. It ought to be a good hot fire. Are your fires stoked up? Are they maintained? Do they burn constantly? Or are you forever out there with your butane lighter and lighter fluid trying to get the thing reignited? Haul out the ashes.

It ought to always be burning on the altar. It shall never go out. Then we looked at the grain offering, the sons of Aaron taking this handful of fine flour with its oil and frankincense.

It's a sweet aroma as a memorial to the Lord and the rest of it comes to the priest. Now, thankfully for us in Israel, this was a separate function. The offerer is one person and the priest is someone else.

And this grain offering, what does it speak of again? What's the theme of the grain offering? Just think about the flour and the oil and the frankincense and the salt. All of these are man-processed items. You have to do work and you have to go through a process to get flour, to get oil, to get frankincense and to get salt.

All of them have to be processed. It's a feature of human effort. So the offeror in Israel would bring this grain offering and it is an offering of dedication and of acceptability, not of the person but of one's work, the labor of one's hands, the fruit of one's life.

And when the offeror would bring this, God would receive a memorial portion and then a substantial portion would go for the maintenance and the supply and the logistical support of the priests and their families. In spiritual terms, when you do your interpretation application, we are our own priest, aren't we? So when we bring what we do before God, when we dedicate our labors and our tasks and the accomplishment of our duties and responsibilities, we dedicate that to God. It doesn't matter what it is.

You can dedicate your school work to God. You can dedicate your professional work to God. You can dedicate your housework to God.

You can dedicate your lawn work to God or your pool maintenance to God. Anything that we do as the work of our hands that is a part of our normal daily life. Growing crops was just an inherent part of life.

You don't grow crops, you can't live. It's an agricultural economy. So this speaks of that routine daily work that we do.

Dedicate it to God. We bring it before God. We present it as acceptable before God.

And the priests are sustained through this. Well, we are our own priest. And so there is an element of encouragement, of support, of strength, of comfort, of supply that comes from doing what we do as unto the Lord.

It ought to be gratifying. We ought to take a pleasure and we ought to find ourselves nourished and strengthened as we do our work unto the Lord and not unto men. The Pharisees did what they did to be seen by men.

They have their reward. That momentary gratification thinking, well, I'll bet I sure impressed old so-and-so over there as I stood on the street corner in my sackcloth and prayed. This is

personal satisfaction in a job well done, in knowing that what you do is pleasing to God.

There's no shame, there's no harm, there's no pride involved in looking back over a day and saying, you know, I really think I kept a good focus and a good perspective today. I was able to remember that I am doing this not so people will be impressed or pleased, but because I want God to be pleased with me. And maybe nobody saw what I did, maybe nobody appreciated what I did, but God did.

Priesthood, what is the essence of priesthood? Priesthood is the intermediation, if I can use that word, mediating between God and man, maintenance of fellowship and relationship and communication between God and man. Our dedication of self in the old law, our dedication of our efforts in the minkah ought to support our priesthood. It ought to encourage and strengthen, it ought to nourish it, it ought to build it up, and we ought to be gratified.

This bread seasoned with frankincense evidently was a tasty meal. It was a good thing. And the priests partook of it and it sustained them and nourished them and provided for them and their families.

There's also an element of leadership here because it is the men of the priesthood who receive this, but of course, naturally, they are going to go back and share this with their families. They are qualified to partake because they themselves are holy. It shall not be baked with leaven.

It doesn't work. It doesn't count. It doesn't serve.

It isn't proper. If there is an intermingling of sin, and if we do a thing that we are supposed to do, and yet we do it grudgingly or out of necessity, as the New Testament talks about giving as an example, well, that taints the supply. That taints the flour.

It taints the bread and the oil. And notice that if there is a presence, you take flour, you mix oil with it, what does oil represent? God, the Holy Spirit. And you mix leaven with it, which is sin.

Well, is the bread sanctified? Does the oil somehow negate the leaven? It does not. The presence of leaven renders the presence of the oil moot. And that is exactly what happens with us.

God, the Holy Spirit, is ever present with us. The oil is always there. But we can render that presence ineffective if we tolerate sin.

Purge out the old leaven, the Bible says. Get rid of it. You need to be feeding your priestly self with unleavened bread.

Don't feed on the leaven. What's the problem with leavened bread? It's gassy. It's full of holes.

It's got a lot more air than it does substance. It seems like bread and it seems nourishing, but it's collapsible. It's not near as filling as it seems.

It's not near as great as it seems. And this is the product of a corruption that falsely inflates a thing to be bigger than it ought to be. Unleavened bread was flat and kind of like a tortilla.

I will never forget when I was in kindergarten, I guess this was an early form, you know, back in the early 60s, a way of, you know, people trying to encourage interfaith dialogue or cultural appreciation, whatever. But for whatever reason there in Southern California, my kindergarten teacher taught us about things Jewish. And we learned the dreidel song.

Oh, dreidel, dreidel, dreidel. And I forget the rest, thankfully. And somebody brought in a dreidel, a little wooden top, you know, and it's got four Hebrew letters on it.

You spin it. And then she brought in bread, unleavened bread that was flat like a tortilla. And we all broke off a little bit and had a taste of it.

It was the first time I, for some reason, even though I'd been in church, hadn't really been introduced to the concept of unleavened bread, I got it in my public school kindergarten. And I didn't know anything about dreidels or Jewish letters. The first Hebrew letters I ever saw were in kindergarten on the side of a dreidel.

So the idea of this bread sustaining and being holy because of the absence of leaven is in view here as it feeds the priests. Your priesthood is not sustained and nourished by an intermingling of the profane and the mundane and the common. Unleavened bread, by the way, lasts a lot longer.

If you're going to carry something on a long journey, you would carry unleavened bread because it doesn't corrupt. It doesn't tend to mold and mildew and deteriorate away because there are not those corrupting elements in it. All the males among the children of Aaron may eat it.

Statute forever your generations concerning offerings made by fire to the Lord. Everyone who touches them must be holy. Then verse 19, the Lord spoke to Moses saying, This is the offering of Aaron and his sons, which they shall offer to the Lord beginning on the day when he is anointed.

One tenth of an ephah, a fine flour, as a daily grain offering, half of it in the morning and half of it at night. It shall be made in a pan with oil. When it is mixed, you shall bring it in.

The baked pieces of the grain offering you shall offer for a sweet aroma to the Lord. The priest from among his sons who is anointed in his place shall offer it. It is a statute forever to the Lord.

It shall be wholly burned. For every grain offering for the priest shall be wholly burned. It shall not be eaten.

Well, you should be able to look at this and I can just be quiet. You can figure all of this out,

right? Everything in here we have already studied. But I won't be quiet.

I'll explain it anyway just because that's my function. This is the offering which Aaron and his sons shall offer to the Lord beginning on the day when he is anointed. When they priestly function, when the tabernacle service function, remember some of the sons of Aaron were not priests.

They performed other duties. They weren't always qualified to function in an active role. Later on when they divided into courses, some of them are actively serving as priests, others are waiting for their turn.

But the sons of Aaron specifically which is the priestly caste, the priestly group, one-tenth of an ephah of fine flour as a daily grain offering morning and evening. You set up the fire at night on the altar and make sure that those olahs are going to burn all night long and in the morning you haul out the ashes. Similarly, at those same times in the evening and in the morning, the priests are to bring this tenth of an ephah of fine flour made in a pan with oil, mixed together, the baked pieces of the grain offering, you put it in this pan, you bake it and then bring it to God and the entire thing is incinerated.

Most of the grain offerings, the priests got the portion and the Lord just got a memorial but these, the whole thing goes to God. Why? What does the grain offering represent? Execution of your daily tasks. If you are a priest, what is the execution of your daily task? Priesthood.

So, you aren't partaking of your own priesthood in this sense. In your priestly duties, all of that is dedicated to God. You don't do your priestly duty to be seen by men, to be glorified by men, to be well thought of by men.

Everything priestly goes to God. So, the priest from among his sons who is anointed in his place shall offer it. The priest from among his sons who is anointed in his place, who are we talking about now? The high priest, right? The priest from among his sons who is anointed in his place, Aaron's place.

Aaron's place is the high priesthood. So, the high priest is going to preside over the priestly grain offering twice a day. So, they are going to have a little family gathering, a little priestly gathering morning and evening.

And you know how it is when the certain denominations, Catholics and I don't know who all, have this little host thing where people are sitting in the pews and they stand up and they sit down and they chant. Different things go on. There is all this hocus pocus.

And then at some point, they say, alright, everybody come filing by. And they put the little wafer in your mouth. And sometimes they give you the cup, sometimes they don't.

But people come up and stick out their tongue and the guy puts the little cracker in there and around you go. And everybody files by. And so, you have a priest up there giving out this bread.

Well, this is just kind of the opposite. The priests all come together. The high priest is there because he is formally presiding over this.

And all the priests bring their little baked pan offering. And that is given to God. It's not God dispensing bread to the people.

These are the priests sending their bread to God. It's wholly consumed. Every grain offering for the priest shall be wholly burned.

This is the priest's maintenance of his own standing and the dedication of his own efforts to God. Priesthood is service to God. And a lot of times that tends to get lost in modern practice.

Verse 24, the law of the sin offering. Which one did we skip going from verse 23 to verse 24? In the order of presentation in the first five chapters, we would expect that chapter three would be here, the law of the peace offering. But it skips right over and goes to the sin offering.

The Lord spoke to Moses, speak to Aaron and his sons. This is the law of the sin offering. In the place where the burnt offering is killed, the sin offering shall be killed before the Lord.

We talked about this on the break. Your sin offering has two parts. There is the killing and the offering of that which signifies that it's holy.

This is the token. This is the the acknowledgement and the sending of a message to God, as it were, that a sin offering is being offered. God is at the altar.

God sees this and says, okay, I see that you're offering a sin offering. But then the offering itself is incinerated outside the camp. God does not go outside the camp.

And it's a reminder of what will take place at the or foreshadowing of what will take place at the crucifixion. It's a reminder for us. During the three hours of darkness, Jesus says, my God, my God, why hast thou forsaken me? When the Lord Jesus fulfilled the reality of which the sin offering is a shadow, God turned his back.

God turned his face. Jesus says, you've forsaken me. You're not here.

God doesn't come outside the camp. God is present within the curtains of the tabernacle. God is present at the altar burnt offering.

God dwells between the cherubim and the holy of holies. God doesn't take a trip out to the place of ashes. That is the place where sin is dealt with.

That's the place where sin is left. But God does not dwell in that place. God is light and in him is no darkness at all.

What fellowship hath light with darkness? Or the clean with the unclean? Touch not the unclean thing. Come out from among them and be separate. Be ye holy for I am holy.

And there is the idea of separation, of drawing a line. Sin and the residue of sinfulness is out here. It's dealt with.

It is judged. But God does not dwell in the place of judgment. God dwells in the place of grace.

God dwells in the place of fellowship. He does not dwell in the place of judgment. The Ola is perpetual.

The sin offering is periodic. There is not a perpetual fire burning in the place of ashes, is there? It doesn't say anything about don't let the fire go out in the place of judgment. It's interesting to think about the lake of fire which will burn forever and ever.

But this is not the lake of fire, is it? We're not talking about unbelievers. We're talking about what does God do with sins? Separated as far as the east is from the west symbolically, it's outside the camp. It's outside the tabernacle proper.

So, this is the law of the sin offering. The place where the burn offering is killed, the sin offering shall be killed before the Lord in the same place. When it starts out, it looks the same.

You can't tell the difference when you bring the bullock up there and slay it. Well, that's the same thing you do for an Ola. But where normally that animal would then be divided and offered on the altar, instead you divide him, you take out one portion, put it on the altar, and the rest of him is hauled away because he is bearing sin.

He is infected with sin and he's taken to the place of disinfection. He's taken to the place of eradication. Then the priest who offers it for sin shall eat it.

In a holy place it shall be eaten in the court of the tabernacle of meeting. In the place where the burn offering is killed, the sin offering shall be killed before the Lord. It is most holy.

The priest who offers it for sin shall eat it. In a holy place it shall be eaten. In the court of the tabernacle of meeting, everyone who touches its flesh must be holy, and when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled in a holy place.

But the earthen vessel in which it is boiled shall be broken. If it is boiled in a bronze pot, it shall be both scoured and rinsed in water. All the males among the priests may eat it.

It is most holy. But no sin offering from which any of the blood is brought into the tabernacle of meeting to make atonement in the holy place shall be eaten. It shall be incinerated in the fire.

Now, this harks back to some things that we've learned, haven't we? Initially we talked about that holy portion from inside that is offered on the altar, and the rest of it is taken out and incinerated. Now here we are told that some portion of the meat is taken and eaten by the priest from a sin offering. Now this is interesting because we sort of, we imagine that when the offerer puts his hand on the head, the sins are transferred, and then that whole thing is taken outside the camp and seraphed, totally incinerated.

But now we are told that in reality, there are portions of this. This is the idea when you go to 1 Samuel, the first few chapters where the sons of Eli were boiling the meat of all of these different offerings, and then taking the three-pronged flesh hook and pulling all kinds of stuff out and eating it. So what does this tell us? What does this teach us? The sin offering, whether it is a sin offering or a trespass offering, is either an acknowledgement of our inherent sinfulness, the sinfulness of the person, the sin offering proper, or the redress, the sacrifice that is made for a trespass.

Either inherent sin or committed sin is in view when you have one of these sin offerings. This in particular looks at the sin offering which has the person in view, sin in the singular in view. And yet the priest is going to partake of this.

So the priest gains something, the priest is strengthened and supported and sustained in some way by this offering for sin. God works all things together for good to those who love Him, to those who are called according to His purpose. Even when we fail, God can work that together for good.

We can learn by our mistakes, can we not? Haven't we learned an incredible amount by looking at the mistakes of the children of Israel in the wilderness, their sinful lack of faith, their sinful lack of obedience? The acknowledgement, the recognition of those can be a teaching tool. Whom the Lord loves, He chastens and He scourges every son whom He receives. And we profit, we just went through this in Hebrews, didn't we? Our earthly fathers discipline us for good, how much more our heavenly father.

And we learn and we grow even when we fail. And this aspect is being brought out by the priest partaking of that sin offering. Your priesthood can be enhanced, your priesthood can grow.

There can be a benefit, not in the sin, it doesn't say every time a sin is committed, let the priest go eat a meal. It is in the acknowledgement of that sin, it is in the return to God that the priest benefits. When the offerer comes and says, I need to offer a sin offering, I want to acknowledge to God that I am sinful and I fall into the criteria of Leviticus chapter 4. The priest benefits, the priest ends up with a steak meal out of that.

He partakes of meat. What does Hebrews chapter 5 tell us? Immature believers, not ready to partake of meat. You need milk and not solid food.

It is the mature who have their senses exercised to discern good and evil. They are the meat eaters. Their senses are exercised, their perception is exercised to discern good and evil.

And here is the priest benefiting and partaking of a meal as a result of the perception of good and evil, the perception of sinfulness. For us, because we are our own priest, once again, we can become stronger as we fail. There are many illustrations of this.

You have probably heard the common one that when you break a bone and it heals, that becomes the strongest portion of the bone. The healed place is stronger than the rest. If you

ever break that same bone again, it is not going to break where you broke it the first time.

Once it is properly healed, that is even stronger than the original. And so there is a sense in which we learn through dwelling in this fallen world. This is why God leaves us here.

If we could learn better in a perfect environment, we would get saved and we would disappear. And we would be in some heavenly realm or we would transport to the kingdom and learn and grow there. But God leaves us in a fallen world to push against resistance.

And as we err and come short again and again, if we love God, if we are called according to His purpose, God will weave even our failures together for good. So there is no point in being stymied or being discouraged to the point of stopping our progress. Remember, the priest eats meat as a result of a sin offering.

If we do this right, it does not mean, shall we sin that grace may abound, God forbid. But what it does mean is when the inevitable happens and we find ourselves in the midst of a failure and we acknowledge it, look for what God can do in and through that. Where sin did abound, grace did much more abound.

Instead of looking at the sin, look at the grace. The priest gets a good meal as a result of this failure. There is some good that comes from it.

God works all things together for good to those who love Him. So it is a matter of self-control. It is a matter of self-discipline to look at our lives not as colored and tainted and defiled by sin, but as being constantly healed and built up and strengthened in spite of sin.

God is still at work in us to will and to do His good pleasure. We still have the Holy Spirit. We still have the Holy Spirit.

We still have the Altar. All that is prepared in the kitchen. It is the Holy Spirit. The Hui and Medjug — covering or the pan, shall be the priest who offers it.

Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other." So there is a benefit even in this system of recovery. Good can come from it. We don't sin, we don't trespass just so that, well, it looks like the priests are getting kind of skinny, maybe I'll go commit a sin and then make an offering.

But God works things together for good. And we should not dwell on the negative effects of our failures. Focus on what God can do in spite of our failures.

Joseph tells his brothers, you threw me in the pit, you sold me into slavery, you meant it for evil, God meant it for good. The children of Israel dropped in the wilderness, didn't enter the land, but God recorded it in his word and that picture, that illustration has been a warning and a teaching point for countless millions of believers all down through history. God works all things together for good to those who love him.

So rather than giving up, rather than throwing in the towel, rather than being resigned to sinfulness, look for the positive, look for the strengthening, look for the encouragement, the sustaining grace of God through trial, through testing, even when we fail those tests. God is still there. God is still providing and God is still working in us to will and to do his good purpose.

Well, this takes us into the middle of chapter seven. We'll resume our study in Leviticus of the offerings and the application of these principles to our lives today next time, but let's close in a word of prayer. Father, thank you for so clearly illustrating for us the opportunities we have as believer priests in this age to avail ourselves of your grace, to be built up and strengthened and to reach that place of maturity, that place of fruitfulness that reflects your glory and reflects the glory of the Lord Jesus Christ.

We pray that God, the Holy Spirit will find our hearts amenable and receptive and impressionable with these truths day by day so that we can use the time that remains to us to maximize our potential, to avail ourselves of all of these opportunities until the Lord Jesus returns. We thank you and we make our requests in Jesus name, amen.